

*Eik Ghalatī Kā Izāla*

A

MISCONCEPTION  
REMOVED

HADRAT MIRZA GHULAM AHMAD  
The Promised Messiah and Mahdi<sup>as</sup>

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## **A Misconception Removed**

**ḤADṢRAT MIRZA GHULAM AHMAD OF QADIAN**

**The Promised Messiah and Mahdi<sup>as</sup>  
Founder of the Ahmadiyya Muslim Jamā‘at**

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ایک غلطی کا ازالہ

## **A Misconception Removed**

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## About the Author

Born in 1835 in Qadian (India), Ḥaḍrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdī<sup>as</sup>, remained dedicated to the study of the Holy Quran and to a life of prayer and devotion. Finding Islam the target of foul attacks from all directions, the fortunes of Muslims at a low ebb, faith yielding to doubt and religion only skin-deep, he undertook vindication and exposition of Islam. In his vast corpus of writings (including his epoch-making *Brāhīn-e-Ahmadiyya*), his lectures, discourses, religious debates etc., he argued that Islam was a living faith and the only faith by following which man could establish contact with his Creator and enter into communion with Him. The teachings contained in the Holy Quran and the Law promulgated by Islam were designed to raise man to moral, intellectual and spiritual perfection. He announced that God had appointed him the Messiah and Mahdi as mentioned in the prophecies of the Bible, the Holy Quran and *Aḥādīth*. In 1889 he began to accept initiation into his Community which is now established in one hundred and seventy-six countries. His eighty books are written mostly in Urdu, but some are also in Arabic and Persian.

After his demise in 1908, the Promised Messiah<sup>as</sup> was succeeded by Ḥaḍrat Maulawī Nūr-ud-Dīn<sup>ra</sup>, Khalīfatul Masīḥ I. On the death of Ḥaḍrat Maulawī Nūr-ud-Dīn<sup>ra</sup> in

1914, Ḥaḍrat Mirza Bashīr-ud-Dīn Mahmood Ahmad<sup>ra</sup>, who was also the Promised Messiah's<sup>as</sup> Promised Son, was elected as Khalīfa. Ḥaḍrat Mirza Bashīr-ud-Dīn Mahmood Ahmad<sup>ra</sup> remained in office for nearly fifty-two years. He died in 1965 and was succeeded by his eldest son, Ḥaḍrat Hafiz Mirza Nasir Ahmad<sup>th</sup>, the Promised grandson of the Promised Messiah<sup>as</sup>. After seventeen years of meritorious service he passed away in 1982. He was succeeded by his younger brother, Ḥaḍrat Mirza Tahir Ahmad<sup>th</sup> as Khalīfatul Masīḥ IV who, having led the Community to its present strength and global recognition, passed away on the 19<sup>th</sup> April, 2003. Ḥaḍrat Mirza Masroor Ahmad Khalīfatul Masīḥ V<sup>at</sup> is the present head of the Community and enjoys the distinction of being the great-grandson of Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup>.

## Publishers' Note

*Eik Ghalaṭī Kā Izāla (A Misconception Removed)*—written by Ḥaḍrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi<sup>as</sup>, in 1901—deals with some misconceptions regarding his claim.

The Promised Messiah<sup>as</sup> goes into exhaustive detail to define the true nature of his status as a Prophet and Messenger of God, and explains at length how his Prophethood does not in any way contravene the concept of *Khatm-e-Nubuwwat* (the Finality of the Prophethood of Muhammad<sup>sa</sup>).

Apart from resolving once and for all the extremely vital and contentious issue of *Khatm-e-Nubuwwat*, *Eik Ghalaṭī Kā Izāla* is also the last word in settling the dispute between those who believe the Promised Messiah<sup>as</sup> to be a Prophet of God and those who do not.

This English rendering was done by Mr. Munawar Ahmad Saeed (USA). It has gone through several revisions the first of which was done by Dr. Rasheed S. Azam (USA). The manuscript has also been thoroughly and painstakingly revised at Wakālat Taṣnīf Rabwah, for which I owe a debt of gratitude to Dr. Muhammad Shafiq Sehgal, Raja A. Mannan and Tahir Mahmood Mubashar. We are also grateful to Mirza Anas Ahmad Wakīlul Ishā'at Rabwah and his team specially Mr. Shahid

Mahmood Ahmad and Mr. Shaikh Naseer Ahmad for transliteration of the text and preparing the index.

Please note that the words in the text in normal brackets ( ) and in between the long dashes—are the words of the Promised Messiah<sup>as</sup> and if any explanatory words or phrases are added by the translator for the purpose of clarification, they are put in square brackets [ ].

The name of Muhammad<sup>sa</sup>, the Holy Prophet of Islam, has been followed by the symbol <sup>sa</sup>, which is an abbreviation for the salutation *Ṣallallāhu ‘Alaihi Wasallam* (may peace and blessings of Allah be upon him). The names of other Prophets and Messengers are followed by the symbol <sup>as</sup>, an abbreviation for *‘Alaihissalām* (on whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol <sup>ra</sup> is used with the name of the companions of the Holy Prophet<sup>sa</sup> and those of the Promised Messiah<sup>as</sup>. It stands for *Raḍī Allāhu ‘anhu/‘anha/‘anhum* (may Allah be pleased with him/with her/with them). <sup>th</sup> stands for *Raḥimahullāhu Ta‘ālā* (may Allah have mercy on him). <sup>at</sup> stands for *Ayyadahullāhu Ta‘ālā* (may Allah, the Mighty help him).

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word 'honour'.
- ث *th*, pronounced like *th* in the English word 'thing'.
- ح *h*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in 'loch'.
- ذ *dh*, pronounced like the English *th* in 'that'.
- ص *s*, strongly articulated *s*.
- ض *d*, similar to the English *th* in 'this'.
- ط *t*, strongly articulated palatal *t*.
- ظ *z*, strongly articulated *z*.
- ع ' , a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *gh*, a sound approached very nearly in the *r* 'grasseye' in French, and in the German *r*. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.
- ق *q*, a deep guttural *k* sound.
- ئ ' , a sort of catch in the voice.

**Short vowels are represented by:**

- a* for — (like *u* in 'bud');  
*i* for — (like *i* in 'bid');  
*u* for — (like *oo* in 'wood');

**Long vowels by:**

- ā* for — or ٓ (like *a* in 'father');



*ī* for ی ————— or ————— (like *ee* in 'deep');

*ū* for و ————— (like *oo* in 'root');

**Other:**

*ai* for ی ————— (like *i* in 'site')<sup>♦</sup>;

*au* for و ————— (resembling *ou* in 'sound').

Please note that in transliterated words the letter 'e' is to be pronounced as in 'prey' which rhymes with 'day'; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words 'e' is lengthened a bit more it is transliterated as 'ei' to be pronounced as 'ei' in 'feign' without the element of diphthong thus 'کے' is transliterated as 'Kei'. For the nasal sound of 'n' we have used the symbol 'ñ'. Thus Urdu word 'میں' is transliterated as 'mein'.\*

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

We have not transliterated Arabic words which have become part of English language, e.g., Islam, Mahdi, Quran\*\*, Hijra, Ramadan, Hadith, ulema, umma, sunna, kafir, pukka etc.

<sup>♦</sup> In Arabic words like شيخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.

\* These transliterations are not included in the system of transliteration by Royal Asiatic Society. [Publisher]

\*\* Concise Oxford Dictionary records Quran in three forms—Quran, Qur'an and Koran. [Publisher]

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ‘ for ع, ’ for ء. Commas as punctuation marks are used according to the normal usage. Similarly for apostrophe normal usage is followed.

Publishers



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ<sup>1</sup>  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ<sup>2</sup>

## A MISCONCEPTION REMOVED

Some members of my Jamā'at, who are less familiar with my claim and its supporting arguments, and who have neither had the chance to study my books in depth, nor have they spent enough time in my company to be fully informed, sometimes counter an objection raised by an opponent with an answer which is entirely contrary to the facts. Thus, notwithstanding their adherence to the truth, they have to suffer embarrassment.

Only a few days ago, one of them was confronted with an objection that the person to whom he had sworn allegiance claimed to be a Prophet and Messenger, and the reply given was a mere denial, which was not correct. The fact is that in the Divine revelations of which I am the recipient, words such as 'Messenger', 'Apostle' and 'Prophet', appear not once, but hundreds of times. How then can it be correct to say that such words have not at all been used? The

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<sup>1</sup> In the name of Allah, the Gracious, the Merciful. [Publishers]

<sup>2</sup> We praise Allah and invoke His blessings upon His noble Prophet<sup>sa</sup>. [Publishers]

fact is that such words are found with much greater clarity and lucidity now than ever before. Even in *Brāhīn-e-Ahmadiyya*, which was published some 22 years ago, these words appear in no small number. For instance, one of the Revelations found in *Brāhīn-e-Ahmadiyya* reads:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ<sup>3</sup>

(See *Brāhīn-e-Ahmadiyya*, p. 498)

In this Revelation, this humble one has been clearly addressed as 'Messenger'. Later on in the same book, there is this Revelation regarding myself:

جَرَىٰ اللَّهُ فِي حُلِيِّ الْأَنْبِيَاءِ

i.e., 'Allah's Messenger in the garb of Prophets<sup>as</sup>.' (See *Brāhīn-e-Ahmadiyya*, p. 504)

In the same book, close upon the above Divine Communication, is this Divine revelation:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ<sup>4</sup>

in which I have been named 'Muhammad' as well as 'Messenger'. Then there is this Divine revelation recorded on page 557 of *Brāhīn-e-Ahmadiyya*:

<sup>3</sup> He it is Who has sent His Messenger, with guidance and the Religion of truth, that He may make it prevail over all other religions. [Publishers]

<sup>4</sup> Muhammad is the Messenger of Allah, and those who are with him are hard against the disbelievers, tender amongst themselves. [Publishers]

'A Warner came unto the world.'

another rendering of which is:

'A Prophet came unto the world.'

At several other places in *Brāhīn-e-Ahmadiyya*, I have similarly been addressed as 'Messenger'.

Thus if someone were to ask how it is possible for another Prophet to come after the Holy Prophet<sup>sa</sup> who is *Khātamun Nabiyyīn*,<sup>5</sup> the simple answer is that no Prophet—new or old—can come in the manner in which you people seek the descent of Jesus<sup>as</sup> in the latter days, while you also believe that he will be a Prophet and that he will continue to receive Prophetic revelation for forty years, and will thus surpass the period of the Holy Prophet's<sup>sa</sup> Prophethood. Such a belief is undoubtedly sinful. The verse:

وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ<sup>6</sup>

and the Hadith:

لَا نَبِيَّ بَعْدِي<sup>7</sup>

categorically testify that this belief is totally false. I myself am strongly averse to such beliefs and I reso-

<sup>5</sup> *Khātamun Nabiyyīn*: The Seal of the Prophets. [Publishers]

<sup>6</sup> But *he* is the Messenger of Allah and the Seal of the Prophets.—*Al-Aḥzāb*, 33:41 [Publishers]

<sup>7</sup> There is no Prophet after me. (*Bukhārī*, *Kitābul Faḍā'il*, *Bābu Faḍā'ili Ali bin Abī Tālib*<sup>ra</sup>; *Muslim*, *Kitābul Faḍā'il*, *Bābu Min Faḍā'ili Ali bin Abī Tālib*<sup>ra</sup>.) [Publishers]

lutely believe in the verse:

وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ<sup>8</sup>

This verse contains a prophecy of which our opponents do not have the least idea. In this prophecy God Almighty says that, after the Holy Prophet<sup>sa</sup>, the door of prophecies has been closed till the Day of Judgement, and that it is no longer possible for a Hindu, a Jew, a Christian or a nominal Muslim to assume the title of 'Prophet'; and that all the doors leading to Prophethood have been closed except the door of *Sīrat-e-Ṣiddīqī*,<sup>9</sup> i.e., losing oneself in the Holy Prophet<sup>sa</sup>.

Thus he who comes to God through this door is clad, by way of *Zill*,<sup>10</sup> in the same mantle of Prophethood which is the mantle of the Prophethood of Muhammad<sup>sa</sup>. As such, his being a Prophet is not a matter for jealousy, for he does not derive this status from himself but from the fountain of the Holy Prophet<sup>sa</sup>; and, that too, not for his own glory but for the glory and majesty of the Holy Prophet<sup>sa</sup>. For this reason, in heaven he is named Muhammad<sup>sa</sup> and

<sup>8</sup> But *he is* the Messenger of Allah and the Seal of the Prophets.—Al-Aḥzāb, 33:41 [Publishers]

<sup>9</sup> Complete devotion to the Holy Prophet<sup>sa</sup>, such as was shown by Ḥaḍrat Abu Bakr Ṣiddīq<sup>ra</sup>. [Publishers]

<sup>10</sup> *Zill* or *Zilliyyat* signifies such complete devotion to the Holy Prophet<sup>sa</sup>, and such self-effacement that a person begins to reflect the image of his Master<sup>sa</sup>. [Publishers]

Ahmad<sup>sa</sup>. Thus the Prophethood of Muhammad<sup>sa</sup>, in the final analysis, returns to Muhammad<sup>sa</sup>, albeit by way of *Burūz*,<sup>11</sup> and to no one else. So, the verse:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ  
وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ<sup>12</sup>

means that:

لَيْسَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِ الدُّنْيَا وَلَكِن هُوَ أَبٌ لِّرِجَالِ الْآخِرَةِ  
لِأَنَّهُ خَاتَمُ النَّبِيِّينَ وَلَا سَبِيلَ إِلَى فَيْضِ اللَّهِ مِّنْ غَيْرِ تَوْسِطِهِ<sup>13</sup>

In short, my Prophethood and Messengership is only by virtue of my being Muhammad<sup>sa</sup> and Ahmad<sup>sa</sup>, and not in my own right; and I have been given this name because of my complete devotion to the Holy Prophet<sup>sa</sup>. This does not in any way change the true connotation of *Khātamun Nabiyyīn*, but the descent of Jesus<sup>as</sup> from heaven would certainly change it.

It should also be remembered that the literal meaning of *Nabī*<sup>14</sup> is one who discloses the unseen after

<sup>11</sup> *Burūz*: Spiritual manifestation; or the person who is the spiritual manifestation of a Prophet<sup>as</sup> or Saint. [Publishers]

<sup>12</sup> Muhammad<sup>sa</sup> is not the father of any of your men, but *he is* the Messenger of Allah and the Seal of the Prophets<sup>as</sup>.—Al-Aḥzāb, 33:41 [Publishers]

<sup>13</sup> Muhammad is not the father of any man of this world but he is the father of men of the hereafter because he is the Seal of the Prophets<sup>as</sup> and there is no way of receiving Divine grace except through his intermediary. [Publishers]

<sup>14</sup> *Nabī*: Prophet. [Publishers]



having been informed by God. Therefore, the title of *Nabī* would be justified wherever this connotation would apply. A *Nabī* has to be a *Rasūl*,<sup>15</sup> for if he is not a *Rasūl* he cannot be the recipient of knowledge of the unseen, as indicated by the verse:

لَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۖ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ<sup>16</sup>

Now, taking this connotation into account, if the appearance of a *Nabī* is denied, it will be tantamount to believing that this umma has been deprived of Divine address and converse, because whosoever discloses matters of the unseen on the basis of Divine knowledge would necessarily be a *Nabī* within the connotation of the verse:

لَا يُظْهِرُ عَلَىٰ غَيْبِهِ<sup>17</sup>

Likewise, anyone who is sent by God will be called *Rasūl*. The only difference is that, after our Holy Prophet<sup>sa</sup> till the end of days, there cannot be any *Nabī* who is granted a new shariah. Nor can anyone be granted the title of *Nubuwwat*<sup>18</sup> unless it is through the Holy Prophet<sup>sa</sup>, and unless a person has arrived at

<sup>15</sup> *Rasūl*: Messenger. [Publishers]

<sup>16</sup> He does not grant anyone ascendancy over His domain of the unseen, except him whom He chooses as *His* Messenger.—Al-Jinn, 72:27-28 [Publishers]

<sup>17</sup> He does not grant anyone ascendancy over His domain of the unseen....—Al-Jinn, 72:27 [Publishers]

<sup>18</sup> *Nubuwwat*: Prophethood. [Publishers]

such a stage of complete devotion to him<sup>sa</sup> that he too is named Muhammad and Ahmad in heaven.

وَمِنْ ادَّعى فَقَدْ كَفَرَ<sup>19</sup>

The key to this mystery is as follows: The true connotation of *Khātamun Nabiyyīn* requires that if anyone calls himself a Prophet while there remains the slightest veil of estrangement,<sup>20</sup> such a person will be guilty of breaking the Seal of *Khātamun Nabiyyīn*. But he who is so lost in the *Khātamun Nabiyyīn*<sup>sa</sup> that he receives his<sup>sa</sup> name and reflects his<sup>sa</sup> countenance, will, on account of this complete unity and harmony, be called a Prophet without contravening the Seal; for he is Muhammad<sup>sa</sup>, though by way of *Zill*. Thus, despite the claim of Prophethood by the person who is named Muhammad and Ahmad by way of *Zill*, our lord and master Muhammad<sup>sa</sup> would still be the *Khātamun Nabiyyīn*, inasmuch as this second Muhammad is a reflection of the same Muhammad<sup>sa</sup> and bears his name. But Jesus<sup>as</sup> cannot come without breaking the Seal inasmuch as his is a separate and distinct Prophethood.

And if no one can become a Prophet or a Messenger, even by way of *Burūz*, then what would be the

<sup>19</sup> He who falsely claims to be a Prophet is an infidel. [Publishers]

<sup>20</sup> Estrangement between him and the Holy Prophet<sup>sa</sup>. [Publishers]

meaning of the prayer:<sup>21</sup>

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ<sup>22</sup>

Let it be remembered that I do not deny being a Prophet and a Messenger in this connotation. It is in this very connotation that the Promised Messiah has been designated a Prophet in *Ṣaḥīḥ Muslim*. If one who is bestowed knowledge of the unseen by God Almighty cannot be given the title of Prophet, then tell me what else should he be called? If you say that he should be called *Muḥaddath*, I would counter that no lexicon attributes to *Taḥdīth* the connotation of

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<sup>21</sup> Do bear in mind that Muslims have been promised every reward that was given to earlier Prophets<sup>as</sup> and men of God. Among these rewards are the Revelations and tidings which qualified the earlier Prophets<sup>as</sup> to be called *Nabī*. The Holy Quran closes the door of the knowledge of the unseen to everyone but the *Nabī* and the *Rasūl*, as is evident from the verse:

لَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۖ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ<sup>a</sup>

Therefore, one must be a *Nabī* if he is to be given clear and unambiguous knowledge of the unseen. The verse:

أَنْعَمْتَ عَلَيْهِمْ<sup>b</sup>

testifies that Muslims are not deprived of the knowledge of the unseen. Also, in keeping with the connotation of this verse, knowledge of the unseen requires Prophethood and Messengership. But since it cannot be received directly, one has to accept that the only way left open for receiving this gift is through *Burūz*, *Zilliyyat* and completely losing oneself in the Holy Prophet<sup>sa</sup>. *Do reflect upon this.* [Author]

<sup>a</sup> He does not grant anyone ascendancy over His domain of the unseen, except him whom He chooses as *His* Messenger.—Al-Jinn, 72:27-28 [Publishers]

<sup>b</sup> On whom Thou hast bestowed *Thy* blessings.—Al-Fātiḥah, 1:7 [Publishers]

<sup>22</sup> Guide us in the right path—the path of those on whom Thou hast bestowed *Thy* blessings.—Al-Fātiḥah, 1:6-7 [Publishers]

disclosure of the unseen, while *Nubuwwat* means the disclosure of the unseen.

*Nabī* is a word common to both Arabic and Hebrew. In Hebrew it is pronounced *Nābī* and its root is *Nāba*, meaning to prophesy on the basis of knowledge received from God. A Prophet is not necessarily a law-bearer, but Prophethood is a Divine gift through which matters of the unseen are revealed.

Since I have myself witnessed the clear fulfilment of about a hundred and fifty Divine prophecies, how can I deny for myself the title of *Nabī* or *Rasūl*? Since God has Himself bestowed these titles upon me, why should I forsake them for fear of anyone else? I swear by God Who has sent me—and cursed be those who fabricate lies about Him—that He has sent me as the Promised Messiah. Just as I believe in the verses of the Holy Quran, so do I believe—without the least difference—in the manifest Revelation which has been revealed to me, and the truth of which God has demonstrated to me through repeated signs. I am ready to swear in the precincts of the Holy House of God [*Baitullāh*] that the pure Revelation which descends upon me is the word of the same God Who spoke to Moses<sup>as</sup>, to Jesus<sup>as</sup>, and to the Holy Prophet<sup>sa</sup>.

The earth has borne witness to my truth as has the heavens. Both have proclaimed that I am the Vicege-

rent of God. But it was necessary, in accordance with the prophecies, that I should be denied. This is because those whose hearts are in veils do not accept the truth. I know that God will surely support me as He has always supported His Messengers<sup>as</sup>. No one can stand against me, because Divine support is not with them.

Wherever I have denied being a Prophet or Messenger, it has only been in the sense that I have not brought an independent law nor am I an independent Prophet. I am a Messenger and Prophet only in the sense that I have received spiritual grace from the Messenger<sup>sa</sup> whom I follow, and, having received his name for myself, and through him, I have received knowledge of the unseen from God. But I have not come with a new law. I have never denied being called a *Nabī* (Prophet) in this sense. Indeed it is in this very sense that God has addressed me as *Nabī* and *Rasūl*; and it is in this sense that I do not deny being a *Nabī* or *Rasūl*. As for my statement:

من نیستم رسول و نیاورده ام کتاب<sup>23</sup>

it only means that I am not a law-bearing Prophet.

However, it must be borne in mind and should never be forgotten, that, despite being addressed as *Nabī* and *Rasūl*, I have been informed by God that this bounty

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<sup>23</sup> I am not a Messenger and have brought no book. [Publishers]

has not descended upon me directly. There is a holy being in heaven whose spiritual grace is with me and he is Muhammad, the Chosen One<sup>sa</sup>. It is on the basis of this relationship, and by merging myself in him, and by receiving his names—Muhammad and Ahmad<sup>sa</sup>—that I am a *Rasūl* as well as *Nabī*, which, in other words, means that I have been commissioned by God and I receive knowledge of the unseen from Him. Thus the Seal of *Khātamun Nabīyyīn* remains intact, for I have received his name by way of reflection and *Zill*, through the mirror of love.

If anyone takes offence as to why Divine revelation has addressed me as *Nabī* and *Rasūl*, it would be foolish of him to do so, for my being a *Nabī* and *Rasūl* does not break the Seal set by God.<sup>24</sup> It is evident that just as I say about myself that God has addressed me

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<sup>24</sup> What a wonderful arrangement! In this way, neither the Seal of the prophecy of *Khātamun Nabīyyīn* is broken, nor are the Muslims as a whole deprived of the fruits of Prophethood which are referred to in the verse:

لَا يُظْهِرُ عَلَىٰ غَيْبَةٍ<sup>a</sup>

But, on the other hand, nothing would be left of Islam if Jesus<sup>as</sup>—whose Prophethood was established six hundred years before Islam—was to come back again, in contravention of the verse *Khātamun Nabīyyīn*. In answer to this we can only expect abuse from our opponents, so let them abuse.

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ<sup>b</sup>

[Author]

<sup>a</sup> He does not grant anyone ascendancy over His domain of the unseen...

—Al-Jinn, 72:27 [Publishers]

<sup>b</sup> And the wrongdoers will soon know to what place of return they shall return.—Al-Shu‘arā’, 26:228 [Publishers]

as *Rasūl* and *Nabī*, likewise do my opponents say about Jesus son of Mary<sup>as</sup> that he will come again after our Holy Prophet<sup>sa</sup>. Since Jesus<sup>as</sup> is a Prophet, the same objection—of the breaking of the Seal of *Khātamun Nabiyyīn*—will be raised against him as is raised against me. But I say that, after the Holy Prophet<sup>sa</sup>, who was *Khātamun Nabiyyīn*, there can be no objection whatsoever to my being addressed as *Rasūl* or *Nabī*, nor does this break the Seal. I have stated repeatedly that, in accordance with the verse:

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ<sup>25</sup>

As *Burūz*, I am the same Prophet *Khātamun Nabiyyīn*<sup>sa</sup>. It was twenty years ago, in *Brāhīn-e-Ahmadiyya*, that God named me 'Muhammad<sup>sa</sup>' and 'Ahmad<sup>sa</sup>' and declared me to be the Holy Prophet<sup>sa</sup>. Thus, the status of the Holy Prophet<sup>sa</sup> as *Khātamun Nabiyyīn* is by no means in peril due to my Prophethood, since the *Zill* is never independent of the original. Since I am Muhammad<sup>sa</sup> by way of *Zill*, therefore, the Seal of *Khātamun Nabiyyīn* remains intact, and the Prophethood of Muhammad<sup>sa</sup> remains confined to Muhammad<sup>sa</sup>. This means that in all events it is Muhammad<sup>1sa</sup> who remains the Prophet and no one else.

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<sup>25</sup> And *among* others from among them who have not yet joined them.—  
Al-Jumu‘ah, 62:4 [Publishers]

Since I am the Holy Prophet<sup>sa</sup> by way of *Burūz*, and all his perfections and excellences, including his Prophethood, are reflected in the mirror of my *Zilliyat*, where then is the person who claimed to be an independent Prophet?

If you still do not accept me, then you should know that it is written in your own books of Hadith that the Promised Mahdi will be like the Holy Prophet<sup>sa</sup>, both in character and appearance. His name will correspond to the name of the Holy Prophet<sup>sa</sup>—which means that he will be given the name Muhammad and Ahmad; and that he will belong to the Holy Prophet's<sup>sa</sup> household.<sup>26</sup> It is written in some Tradi-

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<sup>26</sup> It derives from my ancestral history that one of my great-grandmothers was from a noble Sayyed family and a descendant of Ḥaḍrat Fatima<sup>ra</sup>. This was confirmed by the Holy Prophet<sup>sa</sup>, who said to me in a dream:

سَلْمَانُ مِنَّا أَهْلُ الْبَيْتِ عَلَى مَشْرَبِ الْحَسَنِ<sup>a</sup>

He named me Salmān which means two *Silms*. *Silm* in Arabic denotes reconciliation. This means that it is decreed that two kinds of reconciliation would be brought about through me: The first is internal reconciliation, by means of which the internal malice and rancour would be removed; and the second is external reconciliation, which will put an end to all the causes of external enmity, and, by manifesting the excellence and greatness of Islam, will attract people of other religions towards it. It appears that the one who has been referred to in the Hadith as Salmān<sup>b</sup> is also none other than myself, because the prophecy of two reconciliations cannot be applied to  
....contd on next page...

<sup>a</sup> Salmān is from the people of my household on the disposition of Hasan<sup>ra</sup>. [Publishers]

<sup>b</sup> *Al-Mustadrak 'Alaṣ-Ṣaḥīḥain, Kitāb Ma'rifatus-Ṣaḥāba, Dhikr-e-Salmān Fārsī<sup>ra</sup>*. [Publishers]



tions that 'He shall be from me'.<sup>27</sup> This is a very subtle hint that he will derive his spiritual existence from the Holy Prophet<sup>sa</sup> and will be a reflection of his spirit. This notion is strongly supported by the words which the Holy Prophet<sup>sa</sup> used in describing his relationship with the Promised Mahdī<sup>as</sup>, for he went so far as to give him his own name. This clearly signifies that the Holy Prophet<sup>sa</sup> wished to describe the Promised One as his own *Burūz*, just as Joshua was the *Burūz* of Ḥaḍrat Moses<sup>as</sup>. And it is by no means necessary for the *Burūz* to be the son or grandson of *Ṣāhib-i-Burūz*.<sup>28</sup> What is essential is that, in respect of spiritual relationship, the *Burūz* must have emerged from *Ṣāhibi Burūz*, and this mutual gravitation and relationship between the two must have been ordained from the very beginning. It would be wholly contrary to the splendid wisdom of the Holy Prophet<sup>sa</sup> that he should omit the description of the true connotation of

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...contd from previous page...

the former Salmān.<sup>a</sup> I declare on the basis of Divine revelation that I am Persian by descent and, according to the Hadīth recorded in *Kanzul 'Ummāl*, the Persians are not only Israelites but are also among the *Ahl-e-Bait*.<sup>b</sup> In a vision, Ḥaḍrat Fatima<sup>ra</sup> placed my head on her lap and thus showed me that I too belonged to her progeny. This vision is recorded in *Brāhīn-e-Ahmadiyya*. [Author]

<sup>a</sup> Ḥaḍrat Salmān Fārsī<sup>ra</sup> [Publishers]

<sup>b</sup> *Kanzul 'Ummāl*, Vol. 12, Hadīth 34132, 34133. [Publishers]

<sup>27</sup> *Abu Dā'ūd, Kitābul Mahdī, Bāb I* [Publishers]

<sup>28</sup> *Ṣāhib-i-Burūz*: The Prophet or Saint whose spiritual image is manifested in the *Burūz*. [Publishers]

*Burūz* and should rather say that he [the Promised One] would be his grandson. What has this to do with *Burūz*? If such a relationship was indeed necessary for *Burūz*, then why was the less perfect relationship of grandson preferred to that of a son? The fact is that while in His Holy Book Allah has negated the fatherhood of the Holy Prophet<sup>sa</sup>, He has given the glad-tidings of a *Burūz*.

If this concept of *Burūz* was not true, then why were the Companions of the Promised One designated as Companions<sup>ra</sup> of the Holy Prophet<sup>sa</sup> in the following verse:

وَأَخْرَجْنَا مِنْهُمْ<sup>29</sup>

One has to deny this verse before he denies the concept of *Burūz*. People who think in physical terms, sometimes link the Promised One to the progeny of Hasan<sup>ra</sup>, sometimes to Husain<sup>ra</sup>, and sometimes to ‘Abbās<sup>ra</sup>. But what the Holy Prophet<sup>sa</sup> really meant was that the Promised One would be his heir, just like a son, i.e., he would inherit his name, his character, his knowledge, his spirituality, and would reflect his very image. He will acquire nothing on his own but will acquire everything from the Holy Prophet<sup>sa</sup>, and will so lose himself in him<sup>sa</sup> as to reflect his<sup>sa</sup> very image. Just

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<sup>29</sup> And *among* other from among them.—Al-Jumu‘ah, 62:4 [Publishers]

as he would acquire—by way of *Zill*—his name, character and knowledge, so would he also acquire his title of 'Prophet', for the image formed by the *Burūz* is never complete unless it reflects the excellences and perfections of the original in every aspect. Since Prophethood is the hallmark of a Prophet, it is essential that it too should be reflected in the image formed by the *Burūz*. All Prophets<sup>as</sup> have continued to believe that a *Burūz* is a complete reflection of his original, so much so that even their names become identical. Thus, just as it is evident in this context that naming someone Muhammad<sup>sa</sup> and Ahmad<sup>sa</sup>, by way of *Burūz*, does not make two Muhammads or two Ahmads, likewise, addressing someone as 'Prophet' or 'Messenger'—by way of *Burūz*—does not break the Seal of *Khātamun Nabiyyīn*, for the person of the *Burūz* has no independent existence. The Prophethood of Muhammad<sup>sa</sup>, therefore, remains confined to Muhammad<sup>sa</sup> alone. All Prophets<sup>as</sup> are agreed that *Burūz* involves no duality, as his status conforms to this Persian verse:

من تو شدم تو من شدم من تن شدم تو جاں شدى  
 تاكس نگويد بعد زى من ديگرم تو ديگرى<sup>30</sup>

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<sup>30</sup> I have become you and you have become me,  
 I have become the body and you have become the soul;  
 So none should henceforth say,  
 You are one and I another. [Publishers]

On the other hand, if Jesus<sup>as</sup> comes back to the world, he cannot do so without breaking the Seal of *Khātamun Nabiyyīn*.

In short, the term *Khātamun Nabiyyīn* is the Divine Seal which has been set upon the Prophethood of Muhammad<sup>sa</sup>. It is now impossible for this seal ever to be broken. What is possible, however, is that the Holy Prophet<sup>sa</sup> may appear in the world in the form of a *Burūz*, not once, but even a thousand times, and may, by way of *Burūz*, proclaim his Prophethood with all its splendour and perfection. The advent of such a *Burūz* was ordained by God Almighty, as He says:

وَأَخْرَجْنَا مِنْهُمْ لَمَّا يَنْحَقُّوَابِهِمْ<sup>31</sup>

Prophets are never jealous of their *Burūz* for he reflects their own image and character, but they are jealous of others. Just consider how Prophet Moses<sup>as</sup> wept and cried on the night of *Mi'rāj* and expressed his envy that the Holy Prophet<sup>sa</sup> had left him far behind. Just imagine how hurt the Holy Prophet<sup>sa</sup> would be if God were to say that there would be no Prophet after him, and yet He were to send Jesus<sup>as</sup> in contravention of His own word! Thus, Prophethood by way of *Burūz* neither detracts from *Khatm-e-Nubuwwat*, nor breaks the Seal; but the advent of any independent

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<sup>31</sup> And *among* others from among them who have not yet joined them.—Al-Jumu'ah, 62:4 [Publishers]

Prophet would hit at the very core of Islam. And it would be extremely derogatory to the Holy Prophet<sup>sa</sup> to imagine that the monumental task of vanquishing the *Dajjāl* should be performed by Jesus<sup>as</sup> and not by him. It would also amount—God forbid—to falsifying the verse:

وَلَكِنَّ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ<sup>32</sup>

This verse contains an implied prophecy that Prophethood has now been sealed till the Day of Judgement, and no one—with the exception of the *Burūz*, who is the Holy Prophet<sup>sa</sup> himself—has the power to receive such manifest Divine knowledge as is received by Prophets<sup>as</sup>. Since **I am** the *Burūz* of Muhammad<sup>sa</sup> that has been ordained since eternity, I have, therefore, been granted Prophethood in the form of *Burūz*, and the entire world is powerless to stand against it, for a Seal has been set upon Prophethood. A *Burūz* of Muhammad<sup>sa</sup> was destined to come in the latter days with all the perfections of Muhammad<sup>sa</sup>, and so he has come. Now this is the only window through which one can get water from the fountain-head of Prophethood.

To sum up, Prophethood or Messengership in the form of *Burūz* does not break the Seal of the Finality

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<sup>32</sup> But *he is* the Messenger of Allah and the Seal of the Prophets.—Al-Aḥzāb, 33:41 [Publishers]

of Prophethood, but the idea of the descent of Jesus<sup>as</sup> does break the Seal, as it necessitates the negation of the verse:

وَلَكِنَّ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ<sup>33</sup>

The Holy Quran does not contain even a hint of this absurd and un-Islamic doctrine, and why should it, for it runs against the verse mentioned above. On the other hand, the coming of a Prophet and Messenger in the form of *Burūz* is substantiated by the Holy Quran, as is evident from the verse:

وَأَخْرَيْنَ مِنْهُمْ<sup>34</sup>

There is a beautiful subtlety of expression in this verse. While it clearly mentions the people who will be counted among the Companions<sup>ra</sup>, it does not expressly mention the person who was to come as the *Burūz*, i.e., the Promised Messiah, and through whom those people would come to be counted among the Companions of the Holy Prophet<sup>sa</sup> and considered to be under his guidance. This deliberate omission is intended to signify that the *Burūz* in his own right would be a non-entity, therefore, his Prophethood or Messengership in the form of *Burūz* would not break the Seal of Finality. This is why the verse treats him

<sup>33</sup> But *he is* the Messenger of Allah and the Seal of the Prophets.—Al-Aḥzāb, 33:41 [Publishers]

<sup>34</sup> And *among* others from among them.—Al-Jumu‘ah 62:4 [Publishers]

as a non-entity and presents the Holy Prophet<sup>sa</sup> in his place. The appearance of a *Burūz* has similarly been promised in the verse:

إِنَّا آعْطَيْنَاكَ الْكَوْثَرَ ۝<sup>35</sup>

It means that in his time *Kauthar* would be manifested, i.e., springs of spiritual blessings will flow freely and a great number of people will become true adherents of Islam. This verse looks with disdain at the need of physical progeny and promises, instead, progeny by way of *Burūz*. Although God Almighty has blessed me with the honour that I am both an Israelite and a Fatimite, and I partake of both bloods, I still give precedence to the spiritual relationship, which is that of *Burūz*.

The aim of this discourse is that while my ignorant opponents accuse me of claiming to be a Prophet or Messenger, I myself make no such claim. I am neither a Prophet nor a Messenger as they think. But I am a Prophet and a Messenger in the way that I have just explained. Therefore, false and evil is the thinking of the one who mischievously accuses me of claiming to be a Prophet and Messenger. It is only by way of *Burūz* that I have been made a Prophet and a Messenger, and it is on this very basis that Allah has repeatedly

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<sup>35</sup> Surely We have given thee abundance of good.—Al-Kauthar, 108:2 [Publishers]

named me His Prophet and His Messenger, but only by way of *Burūz*. My own self comes nowhere in between, rather it all belongs to Muhammad Muṣṭafā<sup>sa</sup>. Thus it is that I have been called Muhammad<sup>sa</sup> and Ahmad<sup>sa</sup>. Hence, Prophethood and Messengership have not been transferred to anyone else. What belonged to Muhammad<sup>sa</sup> remains with Muhammad<sup>sa</sup>. *On him be blessings and peace.*

Humbly,  
Mirza Ghulam Ahmad  
Qadian  
5<sup>th</sup> November, 1901





# Index

## A

‘Abbās<sup>ra</sup> — 15  
 Abu Bakr Ṣiddīq<sup>ra</sup> — 4  
 Allah — 5  
 Arabic — 9

## B

### *Baitullāh*

Promised Messiah<sup>as</sup> is ready to swear  
 in the precincts of, that the  
 revelation which descends upon  
 him is the word of God — 9

*Brāhīn-e-Ahmadiyya* — 2, 3, 12, 14  
*Burūz*

appearance of a, has been promised  
 in إِنَّا آغْطِيكَ الْكَوْثَرَ — 20  
 coming of a Prophet and Messenger  
 in the form of, is substantiated by  
 the Holy Quran — 19  
 involves no duality — 16  
 is never complete unless it reflects  
 the excellences and perfections of  
 the original in every aspect — 16  
 Joshua was the, of Moses<sup>as</sup> — 14  
 Prophets are never jealous of their,  
 — 17  
 the Holy Prophet<sup>sa</sup> may appear in the  
 world in the form of a, not once  
 but even a thousand times — 17

## D

### Divine prophecies

Promised Messiah<sup>as</sup> has witnessed  
 clear fulfilment of about a  
 hundred and fifty, — 9

## F

Fatima<sup>ra</sup> — 13, 14

in a vision of the Promised  
 Messiah<sup>as</sup>, placed his head on her  
 lap — 14

## H

### Hadith

3 لَا نَبِيَّ بَعْدِي — 3  
 سَلَمَانٌ مِنَّا أَهْلُ الْبَيْتِ عَلَى مَشْرَبِ الْحَسَنِ — 13  
 he [he Promised Mahdi] shall be  
 from me — 14  
 Promised Mahdi will be like the  
 Holy Prophet<sup>sa</sup> — 13  
 the Persians are not only Israelites  
 but also among the *Ahl-e-Bait* —  
 14  
 Hasan<sup>ra</sup> — 15  
 Holy Prophet<sup>sa</sup> — 3-9, 12, 13, 15,  
 17-19  
 may appear in the world in the form  
 of a *Burūz*, not once, but even a  
 thousand times — 17  
 Husain<sup>ra</sup> — 15

## J

Jesus<sup>as</sup> — 5, 7, 9, 11, 12, 17, 19  
 descent of, in the latter days will be  
 as a Prophet — 3  
 if Jesus comes again the point of  
 breaking the seal of *Khatm-e-*  
*Nabuwwat* will arise — 12

### Joshua

was the *Burūz* of Moses<sup>as</sup> — 14

## K

*Kanzul ‘Ummāl* — 14  
*Khātāmun Nabīyyīn* — 3, 5, 7, 11,  
 12, 16, 17  
 وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمُ النَّبِيِّينَ contains an  
 implied prophecy — 18

Promised Messiah<sup>as</sup> says his coming  
as *Ẓill* of the Holy Prophet<sup>sa</sup> does  
not change the connotation of, —  
5

#### *Khatm-e-Nubuwwat*

complete devotion of a claimant of  
the Prophethood to the Holy  
Prophet<sup>sa</sup> does not break the seal  
of, — 7

if Jesus comes again the point of  
breaking of the seal of, will arise  
— 12

#### **Knowledge of the unseen**

Muslims are not deprived of, — 8  
only a *Nabī* and *Rasūl* is given the,  
— 8

## **L**

#### **Law-bearing Prophet**

after the Holy Prophet<sup>sa</sup> there can be  
no, — 6

## **M**

#### **Moses<sup>as</sup>**

wept that the Holy Prophet<sup>sa</sup> had left  
him far behind — 17

*Muhaddas* — 8

## **N**

#### *Nabī*

a, has to be a *Rasūl* — 6

denial of a, will be tantamount to  
believing that this umma has been  
deprived of Divine address — 6

is a word common to both Arabic  
and Hebrew — 9

literal meaning of, — 5

## **P**

#### **Persians**

are not only Israelites but are also  
among the *Ahl-e-Bait* — 14

#### **Promised Messiah<sup>as</sup> — 8**

God named, Muhammad<sup>sa</sup> and  
Ahmad<sup>sa</sup> — 12

has both Isaelite and Fatimite blood  
— 20

in a vision Ḥaḍrat Fatima<sup>ra</sup> placed  
his head on her lap — 14

is Persian by descent — 14

is the Holy Prophet<sup>sa</sup> by way of  
*Burūz* — 13

meaning of that, would be an heir of  
the Holy Prophet<sup>sa</sup> — 15

one of his great-grandmothers was  
from a noble Sayyid family — 13

Resolutely believes in *Khatm-e-*  
*Nubuwwat* of the Holy Prophet<sup>sa</sup>  
— 4

the earth and the heavens have borne  
witness to the truth of, — 9

vision of, that Fatima<sup>ra</sup> placed his  
head on her lap like a mother —  
14

#### **Prophethood — 5, 9**

after the Holy Prophet<sup>sa</sup> no one can  
be granted the title of *Nubuwwat*  
unless it is through the Holy  
Prophet<sup>sa</sup> — 6

all the doors leading to, have been  
closed except the door of *Sirat-e-*  
*Ṣiddīqī* — 4

in the form of *Burūz* does not break  
the seal of the finality of, — 19  
knowledge of the unseen requires,  
— 8

#### **Prophethood of the Promised Messiah<sup>as</sup>**

companions of the Promised  
Messiah<sup>as</sup> have been designated as  
Companions of the Holy Prophet<sup>sa</sup>  
— 15

he has been given the title of *Nabī*  
and *Rasūl* only because of the  
Holy Prophet<sup>sa</sup> — 11

he has denied only being an  
independent Prophet — 10

he has not come with a new law —  
10

he was called 'Prophet' in Divine  
revelations — 1

meaning of من عيسى رسول و نبأورده ام كتاب —  
10

Promised Messiah<sup>as</sup> said some  
members of Jamā'at unknowingly  
reply in denial of my Prophethood  
— 1

'Prophet' for him appeared in no small  
number in *Brāhīn-e-Ahmadiyya*  
— 2

## Q

### Quranic verses

3 — وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ

5 — وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

لَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۚ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

— 6, 8

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۚ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

— 8

8 — أَنْعَمْتَ عَلَيْهِمْ

11 — لَا يُظْهِرُ عَلَى غَيْبِهِ

وَسَيَعْلَمَ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ۚ

11

12 — وَأَخْرَيْنَ مِنْهُمْ لَمَائًا لِحَقِّوَاهُمْ

20 — إِنَّا آغْطَيْنَاكَ الْكَوْثَرَ ۚ

## R

### Revelations of the Promised Messiah<sup>as</sup>

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ  
— 2

2 — جَرَى اللَّهُ فِي حُلِيِّ الْأَنْبِيَاءِ

مُحَمَّدَ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

— 2

A Warner came unto the world — 3

## S

### *Sīrat-e-Ṣiddīqī*

only the door to Prophethood is open  
of, — 4

## T

*Tahdūth* — 8

## Z

### *Zill*

is never independent of the original  
— 12

of a Prophet comes in the same  
mantle as that Prophet — 4

the Promised Messiah<sup>as</sup> says his  
coming as, of the Holy Prophet<sup>sa</sup>  
does not change the connotation  
of *Khātaman Nabīyyīn* — 5

ایک غلطی کا ازالہ

## A Misconception removed

(Eik Ghalaṭi kā Izāla)

A Misconception removed is an English translation of *Eik Ghalaṭi Kā Izāla* written by the Promised Messiah<sup>as</sup> in 1901. The book addresses the issue of the true nature of the Promised Messiah's<sup>as</sup> status as a Prophet and Messenger of God and explains at length how his Prophethood does not in anyway contravene the concept of *Khatm-e-Nubuwwat*. The verse of *Khātaman Nabiyyīn* contains a prophecy that none except a *Ẓill* of the Holy Prophet Muhammad<sup>sa</sup> can come after him. The *Ẓill* is never independent of the original. It is written in the book of Hadith that the Promised Messiah will be like the Holy Prophet<sup>sa</sup>. The belief that Jesus Christ himself will come to this world will change the connotation of *Khātaman Nabiyyīn*.

Denial of a *Nabī* (Prophet) is tantamount to believing that this umma has been deprived of Divine address and converse. Only, door for a law bearing Prophet has been closed after the Holy Prophet<sup>sa</sup>.

The Promised Messiah<sup>as</sup> says:

'Whenever I have denied being a Prophet or Messenger, it has only been in the sense that I have not brought an independent law nor am I an independent Prophet.'

The coming of a Prophet and Messenger in the form of *Burūz* (spiritual manifestation of a Prophet) is substantiated by the Holy Quran.